

# RU PARTICIPATING

MEMBERS | NETWORK PROJECTS | SOLIDARITY

## From the Education & Skills Team

### • Educational sessions:

In October we will organize a with Michael Albert on clarifying the edges of participatory economics and with Peter Bohmer on culture and racial justice. We will notify the network of specific dates as more is known.

### • Developing kinship sphere:

We are devoting every other weekly meeting to exploring and advancing the concept, resulting in a chapter for the Real Utopia 2 book. Any RU members that are interested in kinship are welcome to join the discussions and enrich them with their insights and ideas.

Up until now we have discussed various articles (21st Century Sexuality by Cynthia Peters...) and books (Commoning care, The Dispossessed...) that deal with kinship and community and drew ideas from them.

### • Real Utopia 2 book:

We have received a good number of titles from members who would like to contribute to the book. The deadline for finished essays (1000-5000 words), chapter (5000-20.000 words), and creative contributions is November 30th. RU members can still reach out with ideas for contributions.



## Long live the People!

### Urška Breznik

Writes Bridget Meehan in her statement on the death of Queen Elizabeth. For us who strive for participatory society it is difficult to grasp how an institution so inherently flawed can mean so much to some, especially if these are the people who are negatively affected by it.

But I believe Mark Evans is right in saying that they are “buying into a fantasy narrative that fills a hole in their lives that has been generated by the meaning-destroying ideology of neoliberalism.” This resonated with me when thinking about Cultural Centre Pekarne, an autonomous zone from Maribor, which offers different groups of people, most of them marginalized, a sense of meaning. Also through the fact that in Pekarne it does not count how much money you have, what kind of job you do or what kind of a car you drive. It is a space where personal dignity is guaranteed and public space is one of the definitions of freedom.

In this issue's Members' Picks you can also find good reads, videos and book suggestions, you can try to watch the Chilean oscar nominated stop animation on tortures that took place during the Pinochet dictatorship. On a lighter note- just ask Eugene if he remembers dancing salsa in New York City.

## From the Membership Team

- Weekly Welcome Meetings and Informative sessions:**  
 We are hosting weekly Welcome meetings for new members or current members wanting a refresher on goings on. We are also hosting individually scheduled info sessions for prospective members. If you have a friend you would like to introduce to RU, let us know and we will set up a session with them.
- 1 on 1 meetings:**  
 We have been lax in arranging new pairs for meetings in the last month but with new members entering RU we will announce another round of meetings soonish. If you would like to participate and be added into the pool please contact the membership team.
- Alternate time meeting:**  
 We are going to try and set up a meeting on a time slot that is convenient to people living in the area from Europe to Japan so that people who are not able to easily come to our current meetings can also meet and make connections. Depending on reponse and views at the meeting it may become a regular fixture.

## Newsletter Team

- Seeking new members:**  
 The newsletter team is looking for new members to join the efforts of preparing RU Participating. You can contact us via email or Discord channel.

# The Queen's Death: A Personal-Political Reflection

**Mark Evans**

A few days ago I was contacted by a member of Real Utopia asking if I could write something on the UK's fascination with the Royal family and how the general public perceives the whole thing: them getting huge amounts of money, privilege and how anachronistic it sounds when they address the public, etc. More precisely they wondered what my comment would be on the experience of the general British public as people who have a very specific cultural experience of living in a monarchy and how they deal with the cognitive dissonance they must experience. Their email to me continued as follows:

“There are a lot of left wing comments on the passing of the queen and the monarchy, but I can't really understand what the point of view or mindset of the British people is (general public)”.

To write on the UK's fascination with the Royals and how the general public perceives them would require a lot of serious and time consuming research and to be honest I have not done it nor do I have that much of an interest in the Royals to do it. What I can share, however, are some personal thoughts on how I feel about the Royal family and the recent events around the death of the Queen.

Perhaps I could start with one of my earliest memories. When I was about 7 years old I lay wide awake in bed unable to sleep. Staring up at the grey ceiling I recall thinking to myself, “when I grow up I am going to write something to the British public that will convince them that we should get rid of the Royal family”. Growing up in a household with no books or intellectual culture to speak of, I had no real reference point to be thinking such thoughts. It would be years before I even heard about and had any actual understanding of the French Revolution, for example. Nevertheless, there I was thinking these thoughts. Bakunin's notion of an “instinct for freedom” is perhaps the best explanation for such happenings.

If I was to try to capture my politics in a simple slogan it would be: Against Privilege, For Participation. I felt this at the age of 7 and I feel it today. Being against privilege I am naturally against the institution of an unelected head of state. Being for participation I am also against an elected head of state. From this I hope you can see how bizarre the idea of the Royal family is to me and how embarrassing I have found much of the coverage of the Queen's death. Even if the Royal Family was a benevolent force in the world (the fantasy) rather than a terrorist organisation (the reality) I would still oppose it on the grounds that it promoted privilege and blocks participation. This is why I am drawn to left-libertarian politics.

My feeling is that the primary function of the Royal Family, and more precisely the Queen / King, is to normalise irrational privilege. I think that is how the broader Liberal establishment uses the Royals as a mechanism for managing the public. It seems to me that for one family to accumulate such wealth and power it must engage in violence and the more the privilege the more the violence. And of course there is lots of evidence to show that the Royal family

## From the Outreach and Events Team

- **Meet up:**  
Lonnie sent out the proposal to the RU network of organizing a meet up event trying to entice people to come and discuss Participatory society concepts and through that invite them to join the RU.
- **Video presentation:**  
Mark wrote a script for a short video or animation clip to serve as an introduction to RU. Lonnie and Fintan will give feedback on improving or refining it.
- **Solidarity statement:**  
Suggested to the Site team to add Julian Assange protest to the solidarity section of the website
- **Weekend event for RU:**  
The team is preparing a proposal for a new regular RU event that would be happening on weekends.
- **Political Futures:**  
The team is contacting the organizers to find out more about the event and see if RU could participate or our members attend the event.

## From the Site Team

- **Website additions:**  
We have added the newsletter, the bylaws and a new PI article to the website.
- **New RU Logo:**  
We discussed designing new logo and are working on it, based off Richard's design.
- **Fundraiser email:**  
Fundraiser email was sent out.

has and does engage in violence to promote ideological objectives (which is my understanding of what terrorism means). Furthermore, much of the evidence is freely available to the general public.

So why then does a significant portion of the general public not only support but also celebrate the Royal family and mourn the death of the Queen? Are all of those people who are queuing for hours to view the coffin of the Queen supporters of terrorism? Or are they buying into a fantasy narrative that fills a hole in their lives that has been generated by the meaning-destroying ideology of neoliberalism? With perhaps few exceptions I like to think the latter. Our job, as progressive leftists, is to generate an alternative narrative. A narrative that is based on a real utopian vision.

## Members Short Statements on the Queens Death:

In giving a statement about the death of Elizabeth Windsor, I make the distinction between the death of a human being versus the institution that the human being represented. Whilst Elizabeth Windsor was privileged and entitled beyond belief, as well as inherently racist and elitist, it's not a joyful occasion when someone passes away, regardless of who or what they are. It is a sorrowful occasion for the loved ones they leave behind, regardless of who or what they are. For those reasons, I don't rejoice in her death.

However, my feelings about the institution of the British monarchy is quite a different matter. I'm not afraid to say it right out: I abhor that institution and the empire and everything else it represents. Lest anyone thinks I'm discriminating against the British monarchy, I'd like to add that I abhor all forms of elitism, colonialism and imperialism, British or otherwise. And it's not just because I'm Irish and my country was colonised by the English, and I deeply resent the cruelty, atrocities and devastation they visited on Ireland and on all their colonies.

It's more than that. As much as I abhor colonialism, I abhor inequality and injustice. We live in a time of gross wealth inequalities, the like of which we've never seen before. Millions of people cannot meet basic needs such as food, clean water, energy, shelter. Every human life is equally important: the life of a child born into abject poverty in Brazil; the life of a man who can't afford medical treatment in the US; the life of a woman working 16 hour days in Bangladesh. These lives have the same value as a woman who lived a life of wealth and privilege. I don't want to live in a society that allows excessive wealth to exist alongside extreme poverty. I want to live in a participatory society where every living thing on this planet, fauna and flora, is respected and protected, and no one person is elevated to a more important status than anyone else.

There are 54 countries in the British Commonwealth. A last gasp from an empire that should have died long ago. Barbados left this association of countries just last year. Jamaica, Belize, the Bahamas, Grenada, Antigua and Barbuda, and St. Kitts and Nevis, all want to follow suit. Australia too is making noises about leaving. I look forward to the demise of the Commonwealth. I also look forward to the demise of the British monarchy and royal family. And wouldn't lashings and lashings of reparations and apologies be nice too?

So, the queen is dead, long live the People!

- Bridget Meehan

This may be a little too short:  
Good.  
Hehe...

- Sean Michael Wilson

As for the Queen, as you may not know, my local YMCA flew the flag at half-mast for her for an entire week. Really? Didn't we fight a war, like, two hundred and fifty years ago, so this wouldn't be relevant?

And I don't understand why so many British people are in love with the idea of monarchy. Is it the pageantry? The astounding display of wealth? Is it the question of what people are wearing, which is the only thing I'd be interested in, except that the British are notorious for dressing in particularly unflattering ways, but perhaps I shouldn't generalize?

What did she do to deserve such devotion? Did she do anything to help people, to make others' lives better? Was it her adorable and obedient, pure-bred Welsh Corgis? I don't think I'll ever understand this. Elevating people because of who their great, great, great, etc grandfather was, is, when you think about it, pretty insane.

Elevate Shakespeare, Demosthenes, Socrates, but someone with such great wealth and privilege by virtue of birth? I dislike the unfairness, smack in the face, of it.

No, I did not watch any of the coverage, or read about it. As for myself, I plan to donate my body to science, as someone who took pretty good care with exercise and diet, but who worried a bit excessively. And I have no giant diamond that should go back to the country that mined and created it.

- Marcia Bookstein

The article in the Economist regarding Queen Elizabeth's passing stated that for her, the most important part of her coronation was the blessing from g>d. To use a word from a previous 'colony' of the empire, even at an early age, the Queen had a comprehension of the word 'yoga.'

To be yoked to a station in life, is always a limitation, yet to hold the pose to bear the burden, also has

benefits. For several, I am sure, imagining the luxury of royalty is a draw to her family, while for others, what her family (though primarily symbolic these days) represents is in opposition to freedom.

Having read that g>d's blessing was important to the Queen, I find easy acceptance that for the Queen, as stated in Proverbs 20:10, that diverse measures are an abomination, I can't imagine that a young woman, as an individual, would be able to have much influence on a system that has been in place for hundreds of years, yet to grasp, as the Queen apparently did, that her role in life, her 'raison d'etre,' was to represent equal measures in every way available to her.

Through her life of public victory and tragedy, her yoke to the 'office' provided stability in the same manner as gravity, always, and the same for everyone. With attention to minutia, by standing in/on ceremony, the Queen held a warrior's stance, whether burdened by politics, dishes, laundry or work, the Queen's ability to shine may have provided, for anyone caring to observe her character, a Virabhadrasana for the future.

- topaz



# Why RU Participating, Fintan?

## Fintan Bradshaw

### Where were you born?

In a hospital in Dublin, Ireland.

### Where do you live now?

Same as above, except not the hospital.

### What kind of work do you do?

Since suffering a ruptured intestine and complications in the operation/recovery I've been unable to work.

### What are your interests?

I don't like much mainstream country music, or celebrity gossip, apart from that, there's not much else that doesn't interest me. Most of my time is spent parenting, in activism, watching Everton FC and playing music.

### What is your all time favourite book, film or piece of music?

I don't generally have favourites, although my favourite film is probably Being There with Peter Sellers. Anything that you feel comfortable sharing. My time and talents with a necessary cause.

### Did you have any significant events in your life that ignited your interest in politics and social justice?

I was born. Particularly into a family that was already concerned with issues of social justice. Also a light descended from the sky and told me to.

### What attracted you to RU? Why did you join?

His hair, his way with words and that he looked like a cartoon character from the 1980s. That and the foundational values of participatory society and the chance to explore, develop and advocate for them with similarly interested people.

### Which aspect of RU appeals to you the most?

Her bum.

### Are you engaged in any other organisations? If so, which ones? What appeals to you about them?

Yes, I'm a member of Participatory Economy Project. It focuses solely on Participatory Economy advocacy. It is another venue that is involved in participatory economy advocacy.

### What are your hopes for RU and the progressive left more generally?

I hope it becomes unnecessary when we achieve a functioning participatory society.

# Leaves Rustle, Heavy is the Root of Light

-  
topaz

I tapped the ground as demons danced

Waltzing through my thoughts

Wisdom of the ages

Dripping from their bloody jaws

How did Buddha tame them?

These waves of light and words.

Working, playing, exercising?

Just sitting still is what I heard.

While bode he tree

flames arose

Pyre of perennial plumage

Red, yellow, hallowed orange

Embryonic portals,

here, there and gone

Sights and smells, doors to autumn

Life isn't a trick question

It's wrong to not try at all

Mantras, mudras, poems

fine tune creator meant-all

Yet some puzzles still unsolved,

For instance, is the wisest lama

from Peru or from Nepal?

# Support Pekarna

## Urška Breznik

Pekarna Cultural Centre, which was built on the site of a former military bakery in Maribor (Pekarna translates as bakery), celebrated its 28th anniversary this year. Pekarna is home to several different organisations, collectives, individuals and spaces: Institute for Support of Civil Society Initiatives and Multicultural Cooperation Pekarna Magdalene Network, Association for Cultural Activities Alternative Music Workshop Gustaf, Association for Youth IndiJanez, Association of Book Lovers Ciproš, Zofijini ljubimci - Association for the Development of the Humanities, Alpine Climbers association Kozjak, Diving Association Maribor, Playground Institute, various music bands and collectives (Siti hlapci, Djembabe, Liburoa, Horton Production Studio, Solar Pulse Music, Happy O' McWeasel...). And also to one of the two statues of Tito that are still remaining in situ in Slovenia.

Since 1994 Pekarna collectives and individuals have been providing a space for creation, networking and action for many, especially those belonging to minority groups of society, most often marginalised, forgotten and neglected. They are not just spaces of cultural content that visitors consume every now and then, but an important venue in their own right in the North Eastern region of Slovenia. Pekarna is defined by a rich and complex mix of cultural,

youth, social and sporting activities, deeply embedded in the local environment and the wider region. Like any community that creates, produces, educates and encourages, while resisting the wild march of capitalism, Pekarna has experienced ups and downs in its 28 years of existence, but it is precisely through its continuous activity and desire to survive that it has proved its own innovativeness and uniqueness, which is also recognised by the local population. Its programmes cover a wide range of needs and interests. In its premises, there are those who swear by concerts, others who enjoy exhibitions, enriching themselves in informal education, broadening their horizons in travel lectures or film screenings, sometimes just reading books or playing chess, as well as those who are developing their skills in organising themed evenings or other self-initiated events... Over the years, they have honed their ingenuity and improvisation, remaining open and unencumbered by genres. They are committed to alternative, D.I.Y. production, choice and critical thinking.

In 2010, in the light of the threat of closure of Pekarna by the then mayor of the city, Franc Kangler, the collectives in Pekarna, in cooperation with organisations from the Trans Europe Halles network of independent European cultural centres, organised the international conference New Times



Manu Chao in September 2022 in Maribor

New Models, which presented examples of good practice in the management of alternative culture spaces across Europe. The conference, which was therefore prompted by the threat of eviction of Pekarna by the Maribor Municipality, was attended by many prominent representatives of the professional, political and media public, including the then Minister of Culture, Majda Širca. The conference resulted in a conference proceedings with collected examples of good practices and the Management Model of Pekarna, which was approved by the Maribor City Council in 2010. The Management Model of Pekarna was the first of its kind in Slovenia to define the way of managing spaces in the relation NGO/civil society (autonomous programme users)- MOM (owner)- public institution Youth Cultural Centre (technical manager).

Pekarna Cultural Centre is under the current Maribor mayor, Saša Arsenovič, under attack again and it is probably more serious than ever. Namely the profit-oriented mayor wants to sell Pekarna to Maribor Medical Faculty which wants to tear it down and build new faculty related buildings on the location. In response, on the occasion of the 27th anniversary of Pekarna on 16 June 2021, the Programme Council of Pekarna organized a public debate entitled Pekarna: Content or Real Estate 2.0 about the importance

of such spaces for urban centres, their significance for the generations of young people in the city, and for the development of non-institutional culture and political thought.

At the moment an active media campaign “Support Pekarna” is ongoing with various artists taking photos under the “Support Pekarna” banner, Pekarna Programme Council is organizing various debates, taking part in interviews, writing articles in various newspapers etc. and has also invited the current Minister of Culture Asta Vrečko (from Levica, the Slovenian left party defining itself as socialist) to visit Pekarna in August this year as a sign of support.

Professor of philosophy and regular Pekarna visitor Tomaž Grušovnik, recently wrote:

*“Pekarna is a point of public space in Maribor where civil society has the opportunity to express itself in its own and self-determined way, without being dependent on capital interests, assigned positions of power or otherwise conditioned. Everyone is welcome in Pekarna, no matter how they are dressed or how big their wallet is. Unlike the private bars in the city centre, you can sit in Pekarna in peace, even if you don't buy anything there. This is true freedom, which, in an era of the ruthless rule of capital, should be valued and respected by the locals as much as it is by some of the foreign visitors who take refuge there from the constant pressure of mindless consumption. At the same time, the autonomous zone, by making it count not what you have but who you are, also guarantees personal dignity for the individual in the public space.”*



StopTriK IFF 2022 guest, with Oscar nominated Chilean director Hugo Covarrubias



# Earth is now our only shareholder

## Ken Bank

Yvon Chouinard transfers ownership of his billion dollar company to protect the environment.

Yvon Chouinard is an environmental activist and outdoor enthusiast who began mountain and rock climbing decades ago. At the same time he converted his missionary zeal for environmental protections and preservation when he began to design and manufacture outdoor equipment and clothing for persons like himself who wanted to experience the same commitment to nature and outdoor life in a protected natural environment.

Chouinard began making outdoor equipment at home for friends, relatives and neighbors who like himself enjoyed outdoor adventures. Eventually he expanded his business and called his new company Patagonia, for a small mountain community in South America where he spent much of his time mountain climbing. After several decades the company grew significantly to the point where it had generated billions of dollars as revenues and millions of dollars as profit, all of which went to the Chouinard family which held all of the nonvoting and voting stock.

As the company became worth more than a billion dollars, Yvon Chouinard became increasingly uncomfortable with the enormous amount of wealth in his possession. Chouinard had always been very active in the movement to combat man-made climate change and support environmental justice. He gave away much of his wealth to support those causes, but he believed it wasn't enough, especially as he became older he was concerned that if anything happened to him the company's assets and revenue would be transferred to others who wouldn't be as supportive of environmental causes as he was.

Chouinard's solution to his dilemma was to place all of his stock and all of the stock owned by his family in the company, voting and nonvoting, in a trust called the Patagonia Purpose Trust. The Trust itself would be managed by the Chouinard family and reliable board members dedicated to the purpose of the Trust to use Patagonia's assets and surplus revenue to benefit the environment and combat man-made climate change. Any surplus revenue derived from the sale of Patagonia products would be deposited to an account controlled by the Holdfast Collective, a 501(c)(4) organization whose mission is to protect the environment and resist manmade climate change. Funds deposited to the organization will be used to promote awareness of environmental issues and support for protecting the planet's resources.

There will be some tax benefit to the Chouinard family for donating their stock to the Patagonia Purpose Trust, but that tax benefit is small compared to the benefits derived from donating to a tax-exempt charitable organization. The advantage of keeping the company intact, while controlled

by a board of trustees composed primarily of the Chouinard family and their closest, most trusted advisors, is that the sale of Patagonia products will provide a continuous, permanent and substantial stream of revenue which will then be deposited to the Holdfast Collective. The Collective, in accordance with its stated mission, will then use that money to benefit and advocate for environmental protection and resistance to manmade climate change.

There will always be concerns and some skepticism from activists and environmental advocates about how the company is governed and how much surplus revenue is actually contributed to environmental cause. As in any non-profit, mission-oriented organization, even charitable and advocacy groups, there is always a risk of mismanagement and misappropriation of funds. And there is also some reasonable concern over Yvon Chouinard's advanced age (83 years), and how this may affect governance of the Trust and the Holdfast Collective if he is no longer able to effectively participate in the group's management. As to relationships with workers, Patagonia has always had a strong reputation for worker satisfaction and retention. By all measurements worker satisfaction at the company is much higher than most other businesses, and the turnover rate is by all standards very low. This is expected to continue after the conversion process is finished.

Despite the lack of specificity and guarantees of future performance, the conversion of a billion dollar company Patagonia from a privately owned and managed for-profit corporation to a trust fund governed by a board of trustees for a specific purpose to protect the environment is definitely a first step in the right direction toward a more just and productive economy. But it is only a first step, and how much it benefits the ultimate goal of protecting the planet remains to be seen. From a participatory point of view, a lot depends on which individuals and groups will manage the Patagonia Trust as well as the Holdfast Collective, especially if Yvon Chouinard is no longer available to an active part. Ideally, there should be a coalition of workers, managers, and most importantly, environmentalist groups and individuals who in effect will act as agents on behalf of the Trust beneficiaries, which is the planet itself and everybody living on it.

Although not a perfect solution, Chouinard himself best summed up the approach to solving his dilemma of reconciling Patagonia's wealth and income with the imperative goal of providing a reliable financial source to support programs and policies that are friendly to the environment; "Truth be told, there were no good options available. So, we created our own. If we have any hope of a thriving planet - much less a business - it is going to take all of us doing what we can with the resources we have. This is what we can do. Earth is now our only shareholder."

# Member's Picks

## Articles:

From 2000 feet  
by Collective 20

All societies have to figure out who will do what tasks needed to reproduce, raise, sustain and care for our communities. The question is, who will do what tasks, and how will we as a society organize care-work to address the racial and gender inequities that pervade our society?

A sex worker reviews Good Luck to You, Leo Grande

The film claims to offer a progressive, sex-positive and feminist take on sex work. But is it good for sex workers?

## Books:

Feral City: On Finding Liberation in Lockdown New York  
by Jeremiah Moss

What happens when an entire social class abandons a metropolis? This genre-bending journey through lockdown New York offers an exhilarating, intimate look at a city returned to its rebellious spirit.

## Movies:

Bestia (2021, Chile)

A short stop animation by Chilean director Hugo Covarrubias which won the StopTriK 2021 Maribor Audience Grand Prix and was nominated for an Oscar in 2022 tells a true story of Ingrid Olderöck, member of the notorious DINA the secret police agency during the Pinochet dictatorship. Raised by Nazi parents Ingrid Olderöck as a child was not allowed to socialize with the Chilean people and at home the family spoke only German. She became a torturer specialized in using trained dogs to harass detainees, especially women. She participated in the so-called 'Female School', where around 70 women were instructed to commit torture and carry out repressive tactics against opponents of the military dictatorship. She was recognized as a torturer who enjoyed the torture sessions, especially the abuse inflicted on women in clandestine detention centers, such as the terror center known as 'La Venda Sexy', located on Iran street, in the commune of Macul in Santiago de Chile.

## Videos:

Noam Chomsky and Vijay Prashad talk about their new book 'The Withdrawal'

The Withdrawal: Iraq, Libya, Afghanistan, and the Fragility of U.S. Power, a new book by Noam Chomsky and Vijay Prashad. Coinciding with the one-year anniversary of the US withdrawal from Afghanistan, leading public intellectuals Chomsky and Prashad discuss the past twenty years of American imperialism, and their horrifying outcomes- disastrous interventions in Iraq, Libya, and Afghanistan as well as the engineering of a new security state with unprecedented powers of surveillance and detention. As the final moments of American power in Afghanistan fade from view, this crucial book argues that we must not take our eyes off the wreckage—and that we need, above all, an unsentimental view of the new world we must build together.



Al Jazeera Investigates - The Labour Files

If Governments were ships

Dear Alice' Decommodified Edition

## Music:

Pink Martini: Hey Eugene

## Websites:

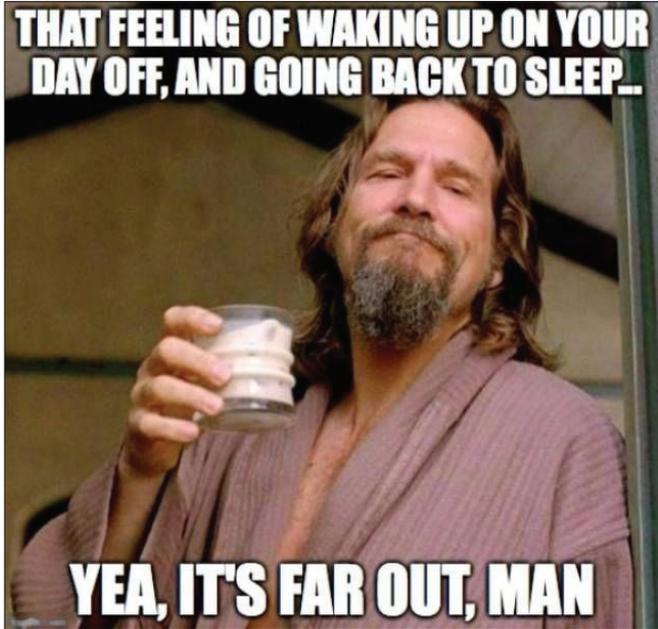
A Disorder For Everyone! Challenging the culture of psychiatric diagnosis

Oct 5 Aarhus. DK. AMOK  
 Oct 6 København. DK. Bogcaféen Halmtorvet  
 Oct 7 Regstrup. DK. Makværket  
 Oct 13 København. DK. Oktober Bogcafé  
 Oct 14 Aarhus. DK. Sidesporet  
 Oct 14 Aarhus. DK. MellemFolk  
 Oct 15 Roskilde. DK. Munksøgård 61b  
 Oct 17 Trondheim. NO. Uffa  
 Oct 19 Oslo. NO. Helms gate 5  
 Oct 20 Smedjebacken. SE. Folkets Hus  
 Oct 21 Gothenburg. SE. Marx-Engels Huset  
 Oct 22 København. DK. Folkets Hus

davidrovics.com/tour

# RU Serious?

... it's memeing time.



**josh ackerman**  
@joshuaackerman

i have thought about this hacker news comment nearly every day since november ninth twenty seventeen

**Hacker News**  
new | past | comments | ask | show | jobs | login submit

▲ notacoward on Nov 9, 2017 | parent | context | favorite | on: Entrepreneurs Aren't a Special Breed – They're Mos...

Entrepreneurship is like one of those carnival games where you throw darts or something.

Middle class kids can afford one throw. Most miss. A few hit the target and get a small prize. A very few hit the center bullseye and get a bigger prize. Rags to riches! The American Dream lives on.

Rich kids can afford many throws. If they want to, they can try over and over and over again until they hit something and feel good about themselves. Some keep going until they hit the center bullseye, then they give speeches or write blog posts about "meritocracy" and the salutary effects of hard work.

Poor kids aren't visiting the carnival. They're the ones working it.

